Shri Vādirāja Tīrtha of Sōde Maṭha

An Introductory Biograhy

Tara Prakashana
PENFIELD (U.S.A.)
&
Shri Vadiraja Mrttika Vrndavana
HAVANUR

Shri VĀDIRĀJA TĪRTHA
of SODE MAṬHA

An Introductory Biography

Dr. SHRINIVAS HAVANUR
and
Smt. ANJANA N. HAVANUR

(Compiled from kannada Texts
And Translated)

TĀRĀ PRAKĀSHANA,
Penfield (U.S.A.)
&
Shri VĀDIRĀJA MṚTTIKĀ -
VṚNDĀVANA MAṬHA, HAVANUR

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BLESSINGS

Shri Vishvottama Tirtha of Sode Matha

We are happy to note that the book "Sri VadirajaTirtha of Sode Matha" in English by Dr. Shrinivas Havanur & Smt. Anjana N. Havanur is being published. The Book in English was a long-felt need. This is helpful to the anxious devotees living in foreign countries and other States of India to know about Shri VadirajaTirtha.

Dr. Shrinivas Havanur has taken pains to bring out the details of the life of

Shri Vadiraja Tirtha in a handy book. We are sure that this Book will enthuse the Devotees to know more about him.

Earlier Dr. Havanur has published a collection of Haridāsara Kirtans on Shri VadirajaGuru and a similar one containing the songs of our predecessor - Guru, Shri Shri Vishvendra Tirtha. To these should be added, his another work on "Tirthaprabandah".

We pray that our deities Sri Bhuvaraha, Sri Hayagriva, Sri Vedavyasa, Sri Vadiraja and Sri Bhutaraja may shower their Blessings on the authors and we wish many more such books from them.

With Narayana Smaranas.

Sri Viswothama Thirtha Swamigalu
Adhipathi, Sri Sode Vadiraja Mutt,
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PREFACE

There are quite a number of biographies on Shri Vadiraja - all in Kannada. But his devotees hail from places beyond Karnataka and even abroad. Therefore, it was felt necessary to have one in English, as an introductory biography.

While compiling this work we have in view those readers who have only heard his name and know just a little about his greatness. That is the reason why this biography is short and also bereft of superficial details, that are given in some Kannada books.

The present work is a compilation, as we have consulted, for translation purposes, other Kannada write-ups, notably that of Dr. Gururaja Nippani, who is an authority on Shri Vadiraja and his works.

The initial translation was done by my daughter-in-law, Smt. Anajana. Professors C.N. Ramachandran and Divaspati Hegde have helped in improving the language. As for the text matter, Shri A.N. Anantasvami Rao has looked into the same critically. And

it was extremely useful in correcting some factual errors.

Last year when I casually mooted this proposal before our Svamiji, he welcomed the proposal and asked me to go ahead. It was his encouragement that prompted us to undertake the work.

We felt it necessary to have appropriate illustrations. These are mainly taken from the Souvenir, entitled TattvaMallikā. It is a classic Souvenir, masterly edited by Dr. Gururaja Nippani.

We bow our head with gratitude to all the above-named dignitaries and friends.

A word about Tara Prakashana : The Late Smt. Tarabai was a pious lady and an 'Ādarsha Gṛhiṇi'. Her sons and other family members have taken up the publication work in her name. A laudable gesture indeed.

Our sincere thanks are also due to Prasadhan Computers and Vishwas Prints, who brought out the book in great hurry, but without mistakes!

Mangalore **Shrinivas Havanur**
March 2003

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A NOTE ON DIACRITICAL MARKS

1. If the vowels A (अ), I (ञि), U(उ) E (ए), O (ओ) are lengthened, the same is indicated by a cross line above.

e.g.

VĀDIRĀJA-TĪRTHA

2. Certain Sanskrit and Kannada words do not have equivalent letters in Roman Script.

They are :

ऋ ट ड ण ष ळ

Their nearest letters are :

R T D N S L

So in order to differentiate such phonems, a dot is given below the Roman letter.

Examples

कृष्ण = Kṛṣṇa कंठ = Kanṭha

सशेष = Sashēṣa मृड = Mṛḍa

3. In Sanskrit, words are joined with Sandhi or Samāsa. In such cases, they are no doubt written jointly. But the initial letter of 2nd or 3rd word is written in Capital letters. e.g. T in Vadiraja Tirtha.

UḌUPI SHRĪKRṢNA

SHRI RAMĀ - TRIVIKRAMA

SHRI VĒDAVYĀSA

SHRI BHUVARAHA & OTHER DEITIES WORSHIPPED BY SHRI VISHVOTTAMA TIRTHA (ALONG WITH PADUKA OF SHRI VADIRAJA)

PANCHA - VṚNDAVANA

SHRI MUKHYAPRĀṆA

ĀKHYĀNA MANDIRA

PILLAR CONTAINING
SHRI VĀDIRĀJA PRATIMA

DHAVAḶA GANGA

SHRI VĀDIRĀJA TĪRTHA

SHRI MADHVĀCHĀRYA

It is a time-honoured belief that the birth of great Saints takes place, when the Vedas and other sacred works are neglected or misinterpreted. Shri Madhvāchārya was one such Saint. He was born in the year 1238 A.D. on the Vijayadashami day at Pājaka Kṣetra in Uḍupi District. He is believed to be the incarnation of Shri Vāyudēvaru i.e. MukhyaPrāṇa.

At a very young age he became an ascetic with the name Ānanda Tīrtha, under the discipleship of Shri AchyutaPrēkṣa. Shri Madhvāchārya reestablished true interpretation of Vēdānta, known as Tattva Vāda or Dvaita Siddhānta, Its main tenets are :

- Shri Hari is the supreme Lord.
- All other Gods, human beings and inanimates are under his aboslute control.
- This world is real, and not an illusion.
- There exists inherent difference between the Lord, the human beings, and the inanimates.
- The Vedas are eternal truths.
- Utter devotion to the Lord is a sure way to salvation.
- Means of knowledge are three: Direct perception, inference, and the Vēdās, through which he can be perceived.*

The above tenets are the bedrock, so to say, of Dvaita school of Thought.

---

* Shriman Madhvamate Harih Paratarah Satyam Jagat-tattvatō |

Bhinnā Jīvagaṇā Harēranucharā Nīchōccha Bhāvangatāh |

Muktirnaija Sukhānubhūtiramalā Bhaktishcha Tatsāchanam |

Hyakṣā ditritayam Pramāṇamakhilāmnāyaika Vēdyō Harihi ||

SHRIKṚṢṆA IN UḌUPI

Shir Madvāchārya perceived through his supernatural powers a beautiful idol of BālaKṛṣṇa and installed the same at Uḍupi. This idol is believed to be the one, worshipped by RukmiṇīDēvi during Dvāpara Yuga.

Shri Madhvāchārya preached here for about seven decades and then left for Badarikāshrama in the Himālayās, where he is believed to be present even now.

Before leaving Uḍupi, he appointed eight young Sanyāsins to perform the Pūjā and other rituals of Lord Kṛṣṇa, and they were required to take turns, two months at a time. In addition, he appointed a few others for propagating his system of philosophy.

SHRI VIṢṆUTĪRTHA

Shri ViṣṇuTīrtha, one of the eight disciples of Shri Madhvāchārya, was also his younger brother by birth. His disciples moved to Kumbhāsi and his lineage came to be known by that name.

Shri VāgīshaTīrtha was the 17th Pontiff in this lineage. He was a great scholar and an ascetic of high order. He was also a 'Tirkālajnāni'.

BIRTH OF SHRI VĀDIRĀJA

In those days there lived a learned Brahmin, Rāmāchārya by name, in Hūvina-kere near Khumbhāsi. This poor Tauḷava Brahmin led a contented life with his wife Gauri (Sarasvati). But the couple was issuless for a long time. Quite naturally Gauri was grieved and in her extreme sorrow, she took a vow to dedicate one lakh ornaments to the Lord, if she was favoured with a son.

One day the couple came to Kumbhāsi and bowed to Shri VāgīshaTīrtha, with reverence. Svāmījī blessed them saying they would have a son in the near future. The couple felt happy. But when Shri VāgīshaTīrtha told them that he would be a great preceptor and that he should be handed over to the Kumbhāsi Maṭha, the couple was in a dilemma. Sensing their feelings, Svāmījī consoled them thus :

"Don't you worry. Things happen as ordained by God. However, if the child is born inside the house, he shall belong to you. But due to any circumstance, if his birth takes place outside the house, then he would belong to the Maṭha".

The couple felt relieved as after all delivery of babies takes place inside the house only. And it would be highly improbable that Gauridēvi would do otherwise.

Shortly she conceived. Rāmāchārya took precautions to ensure that during her 9th month she never stepped out of the threshold. Once, i.e. on the Māgha Shukla Dvādashi, of Shaka 1402 (i.e. 1480 A.D.), Rāmāchārya was in the Pūja room and Gauridēvi was sitting in the courtyard. All of a sudden a cow barged into their field that was just across, and started grazing the crop. It appears, Rāmāchārya asked her to drive out the cow and return soon.

So she stepped out. And lo! her labour pains started. Before she was to be carried

to her home, she gave birth to a baby boy.* Rāmāchārya realised that it was God's will and couldn't be helped.

The child was placed in a 'Harivāṇa' (golden platter) given earlier by the Svāmīji and was brought to the Maṭha at Kumbhāsi. Shri VāgīshaTīrtha was happy to know the circumstance of the birth. He sprinkled Tīrtha. The child smiled and lifted up both the hands, as if offering salutation to the Svāmīji. All those present were astonished at this unusual happening.

The Child was named after the family deity - Bhūvarāha. And at the bidding of the Svāmīji, the child grew with his parents. He was endowed with all the auspicious features which distinguish a great personality. His bright eyes, curly hair and healthy bearing, together with his happy laughter made him the cynosure of all eyes. The humble abode of Rāmāchārya became, so to say, a heaven for the parents.

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* This field is called 'Gauri Gadde' and rice grown here is used as an offering to the Lord Hayagrīva at Sōda, during the annual Ārādhanā celebrations.

At the age of five, Bhūvarāha's Akṣarābhyāsa (initiation to letters) was performed by his father. Thereafter there was no looking back in the learning process. And after the 'upanayanam' the boy started learning Shāstra granthās, under Shri Vāgīsha Tīrtha. He had a sharp intellect and an extraordinary grasping power. His ability to expound the meaning of the Vēdās was astounding. All this time he was in the Maṭha where his parents also stayed.

Right from an early age, Bhūvarāha showed a snese of detachment from material possessions and comoforts. One particular incident brings out this trait. It was the practice of Shri VāgīshaTīrtha to arange functions with the intention of encouraging his students. On such occasions gifts and presents were distributed to the students, and they were allowed to choose anything they wanted or ask for anything of their choice. While other students made their choicest demands, Bhūvarāha did not even look at the gifts nor asked for any such item. The Guru was surprised at the detachment shown by the boy.

Time had come for initiating Bhūvarāha into Sanyāsa Āshrama. The grief felt by his parents at the idea of separation was indescribable. The Guru understood their plight. He assured them that they would have another son to take care of them at their old age and only after his birth, Bhūvarāha would be initiated into Sanyāsa. Verily a second son was born to them and Bhūvarāha embraced Sanyāsa, with a new name, VĀDIRĀJA-TĪRTHA.

After Guru Vāgīsha attained 'niryāṇa' Shri Vādirāja became the head of Kumbhāsi Maṭha. Shortly thereafter he approached the illustrious Shri Vyāsarāya at Hampi, studying the latter's works namely, Nyāyāmṛta, Tarka Tāndava and Tātparya Chandrikā. Shri VisṇuTīrtha, later VijayīndraTīrtha of Mantrālaya Maṭha was his colleague (saha-pāṭhi).

During his long stay at Vijayanagara, Shri Vādirāja made an impression on one and all, including the king Kṛṣṇadēvarāya. He was instrumental in unearthing immense wealth from 'Vāli Bhānḍāra' and also two idols of ShrīRāma and

Shri Viṭṭhala. Shri VādirājaTīrtha handed over all the riches to the King and retained for himself the two idols for worship. Even later, the kings of Vijayanagara kept themselves in close touch with Shri Vādirāja Tīrtha. For instance, the susequent king Achyutarāya was afflicted by serious illness and got cured by the blessings of Swāmīji.

DIGVIJAYA

Shri Vādirāja set on a 'conquest' tour to spread Madhva-mata. When his mother expressed her sorrow at being away from the son, he got an image of himself carved out and handed it over to her, so as not to feel his absence.

The conquest tour (Digvijaya) was aimed at propagating Dvaita siddhānta and defeating those against it. But Shri Vādirāja also made it a point to visit various Puṇyakṣētrās right from Himalaya to the southern-most tip. In his later years he composed a travelogue (minor epic) in Sanskrit named 'TīrthaPrabandha'.

COMPOSING LAKṢĀLANKĀRA

After vising several holy places in the North, Shri Vādirāja Tīrtha came to Prayāg. While he was sitting in meditation, Lord Vēdavyāsa came to him in the guise of a seer and said :

"Son, your mother had taken a vow to dedicate one lakh ornaments if a male child was born. Should you not fulfil her vow? In the Mahābhārata of one lakh shlokas there are many difficult words and passages. If you write a commentary on them, it would mean fulfilling her vow." Shri Vādirāja gladly undertook the work and finished it in record time. On his return to the native place he informed his mother about the Commentary, which gladdened her. The commentary itself is called Lakṣābharaṇa or Lakṣālankāra.

PARYĀYA SYSTEM AT UḌUPI

As mentioned earlier, the Aṣṭamaṭha Svāmijīs took turns every two months for performing the Pūja and other festivities of Lord Kṛṣṇa. The system known as Paryāya had practical difficulties especially

in undertaking long tours for propagating Mādhva tenets. Also it came in the way of long-term improvements concerning other semi-religious activities.

Shri Vādirāja Tīrtha after consulting other Svāmījis at Uḍupi modified the existing system of two months term to two years. This means that while the Paryāya Svāmīji remains steadfast in the 'seva' of Shri Kṛṣṇa, others are free to taḳe up other activities for full fourteen years.

Shri Vādīraja Tīrtha also arranged for separate buildings for each Maṭha around ShriKṛṣṇa temple. Among other improvements, mention may be made of 'Navagraha Kinḍi' for the Darshan of ShriKṛṣṇa.

Shri Vādirāja got his first turn of Paryāya in 1532 & 1533 A.D. Probably during this time AchyutaRāya, the then king of Vijayanagara, who was cured of his illness owing to our Gurūji's grace, visited Uḍupi. As a token of his gratitude to the Seer, he arranged for renovation etc., of the temples around Kṛṣṇa Maṭha and also the Madhva Sarōvara in front of the main

temple. Later, another king Vīra Pratāparāya (a feudatory of the Vijayanagara Empire) visited the Svāmīji and sought his blessings. It is recorded in an inscription that this king honoured Shri Vādirāja with the title 'Prasangābharaṇa Tīrtha'.

RUKMIṆĪSHA-VIJAYA

After his paryāya, it appears, Shri Vādirāja Tīrtha went again on pilgrimage. In one of his sojourns, he came to a place called 'Puṇya Pattana' [Modern Pune?]. Scholars over there held Māgha Kavi's 'Shishupāla-Vadha' as the greatest epic and decided to honour it by taking it in procession.

Shri Vādirāja Tīrtha sent a word to them that he would obtain, on the same theme, a different epic in just 20 days. Actually speaking, he composed there only an epic poem, with 19 cantos, one each a day and handed over the same to the Scholars. It was titled as 'Rukmiṇīsha Vijaya', replete with various alankārās and poetic proficiency. Māgha's work had

a negative approach namely the killing of Shishupālȧ, whereas this one laid stress on ShriKṛṣṇa and his marriage with his consort Rukmiṇi. Here was a classic composition which harmoniously blended the elements of romance and devotion. The Pundits were greatly impressed and decided that RukmiṇīshaVijaya was the best. It was placed in a palanquin carried by an elephant and taken in procession.

Shri Vādirāja proceeded to Gujarat, the land of Shri Kṛṣṇa and was in Dvārakā for a long period. While he was meditating over his upāsanā Mūrti, namely Lord Hayagrīva, he visualised a Shāligrāma of Him in a cave. He brought it for daily worship.

In Dvārakā there was a saintly person by the name Kṛṣṇa. He was afflicted with some serious illness. He approached our Svāmīji, who advised him to recite Madhvāṣṭaka composed by himself. And lo! he was cured. Kṛṣṇa remained an ardent devotee and propagated Mādhva Philosophy. In this way Shri Vādirāja could attract many a Gujarati to Vaiṣṇavism.

VISIT TO PANḌHARAPURA

Shri Vādirāja once went to Panḍharapura, the sacred seat of Lord Viṭṭhala. It was his practice to perform the Pūja of Shri Hayagrīva in solitude. He would then offer a sweet dish made of gram and jaggery (now known as 'Hayagrīva' itself). It was believed that the Lord would Himself partake of it and leave some quantity for Shri Vādirāja. Since in Kaliyuga, God ShriHari would not give 'darshan' in physical form, Shri Vādirāja would hold up the plate on his head and Lord Hayāsya in the form of a divine horse would come from behind, place his forelegs on the Svāmijī's shoulders and accept the offering.

One day in Panḍharapura, one of the prominet farmers sighted a beautiful white horse grazing in his field where sweet gram (kaḍale) was grown. On being chased, the Horse ran up to the place where Svāmīji was camping and abruptly disappeared from view. The farmer approached the Svāmīji and said :

"Your white horse has eaten away all the gram crop. What an injustice!"

Svāmīji replied : "We dont have any horse, white or black; you may check it yourself," And the farmer checked but did not trace any. While he was dumbfounded, Svāmīji told him :

"Dont worry, your loss will be made good. Go to your farm tomorrow morning and see for yourself."

Next day, quite early in the morning the farmer rushed to his field. And to his utter amazement there were golden grams scattered all over. The farmer came to Svāmīji and fell at his feet. Svāmīji told him that he was lucky to have Lord Hayavadana's favour in this way. The farmer offered the entire field to the Maṭha. Till recently the gram grown in this plot used to be offered to Lord Hayavadana at Sōda during the Ārādhanā of Shri Vādirāja Guru.

VISIT TO TIRUPATI

In his next sojourn he went to Kumbhakōṇam in the South and won in dialectics with many scholars and made them disciples of Madhva Siddhānta.

He then went to Tirupati i.e. Shēṣāchala, the holiest seat of Lord Venkaṭēshvara. But the moment he came near the foot of the hill, it appeared to him like a huge Sāligrām, where Shri Venkaṭēsha was present. And he felt that it would be a sin to set his foot on it! So he climbed the hill on his knees to have 'darshan' of Lord Shrīnivāsa! There he gifted a garland of Sāligrāms, which he had brought from 'Gaṇḍaki' river. Even today this precious garland adores the neck of Shri Venkaṭēshvara, on special occasions.

IN THE HOME DISTRICT

Shri Vādirāja Tīrtha visited numerous places in the Daksina Kannada District as is evident in his work. 'Tīrtha Prabandha'. Apart from religious aspects, he was required to settle some social conflicts as well. For example he settled the dispute between the Brahmins of Kōṭa and Kōṭēshvara villages of Uḍupi district, and they heeded his advice because of his powerful saintly stature.

Once he was camping in Mūḍabidri -

a Jaina centre. The Banga Chieftain over there came to see the Svāmīji. He told the Svāmiji about a beautiful image of his religious creed and that Svāmīji must see it. Shri Vādirāja smiled and said, may be in a lighter vein :

"No. If we see it, the same may turn out to be our God's image!"

How could that happen! So thought the Chieftain and insisted. The Svāmīji went there. Probably on the way he had in mind Lord Viṭṭhala of Panḍharapur and when he saw the Jain Vigraha, it really looked like Viṭṭhala, with one hand on the waist (as in Panḍharapura) and the other hand holding a conch. The Chieftain was pleasantly surprised and handed over the idol to Shri Vādirāja. Since it is somewhat greenish in colour, it is called, 'Pachche Viṭṭhala' and is being worshipped in the Maṭha.

DHARMASTHALA̤

We all know how famous is the present Dharmasthaḷa and its deity Shri Majunātha Svāmi. During the days of Shri VādīrajaTīrtha it was known as

Kuḍumapura and more as a place of Bhūtārādhanā, i.e. spirit worship. When Svāmīji who was camping nearby was requested by the then Managing Head, Dēvarāj Pergaḍe to perform the Pūja, he hesitated on the ground that the place was devoid of Āgamic or satvit rites. But when insisted, he invoked Lord Manjunātha in the Linga, placed a Narasimha Sāligrāma and performed the Pūjā. The large crowd over there was delighted. Pleased with the religiocity of Shri Heggaḍe our Svāmīji termed him as Dharmādhikāri and gave a new name to the place as Dharma-Sthaḷa. He instructed the temple authorities to perform regular Pūja as per Vedic tradition and to offer free food (Annadāna) to all devotees. Whatever the guidelines given by Shri Vādirāja Tīrtha are followed even todate.

GURU GUNḌI & DANḌA TĪRTHA

Kuthyār is a small village in Dakshiṇa Kannada, but drought-ridden most of the year. Svāmīji took compassion over the plight of the villagers. He dug up a small stretch in a place and through his

yōgasiḍḍhi, water gushed in abundantly. The water source thus sanctified by the grace of our Gurūji is known as 'Guru Gunḍi'. He also attended to the welfare of people in the village. Thus the prosperity of Kuthyār owes a great deal to Shri Vādirājasvāmi.

A similar incident happened in the village 'Kāṭi Shivālaya', situated in the confluence (Sangama) of the rivers Kumāradhārā and Netrāvati. Shri Vādirāja had gone there to take a dip in the Sangama. Oh! The nearby area was studded with Shivalingās. Svāmīji thought of arranging Abhiṣēkam for all of them. But then they were scattered far and wide. Shri VādirājaTīrtha with his Danḍa drew a line from the riverbank and water sprang up and flowed copiously, resulting in the natural Abhiṣēkam to all the Lingas! The spot became sacred and it is now called Danḍa Tīrtha.

MAṬṬI GUḶḶA

As mentioned earlier Lord Hayagrīva used to accept the 'Prasāda' made of sweet

gram and jaggery. After this, Svāmīji used to open the door, finish the rest of Pūja and take the left-over dish in the plate, as Prasāda.

Some petty-minded people in the Maṭha spread the rumour that it was false and Svāmīji himself would eat it up. One day they went to the extent of mixing poision in the dish. Svāmīji unwittingly offered it to the Lord. And on that day not even a trace of it was left! Not only that, the idol of Hayagrīva turned greenish, on account of poison.

Svāmīji was worried, However at night in his dream, the Lord consoled him and indicated the way how to get rid of the same.

In a village named Maṭṭi a particular variety of brinjal known as Guḷḷa is grown, that too in a particular field. Shri Vādirāja Tīrtha, while improving the lot of Brahmins over there, got the Guḷḷa to be used in cooking and offer the same to Lord Hayagrīva. This he did continuously for 48 days and all the greenish taint was gone, except a small patch in the neck of the idol

as a reminder of the incident. Every year this Guḷḷa is brought from that field and served as naivēdya.

ATTACK AT UNḌĀRU

Unḍāru is a small village in Uḍupi District. Once Svāmīji camped there. The villge Headman by the name RāmaKṛṣṇa Prabhu encircled the Maṭha and thought of looting it at night. A little earlier he even saw the Svāmīji going out, which meant that it was easier to loot. But then the Headman and his small entourage could not find the very door of the Maṭha to enter in! So they went back.

SVĀMĪJI AT BĒLŪR

Bēlūr in Hassan District is famous bcause of the temple of Lord Chennakēshava. Shri Vādirāja Tīrtha visited Bēlūr. But somehow the priests over there did not pay any attention to him. So Svāmīji stayed on the outskirts of the town. This visit coincided with the annual car festival (Ratha yātra) of Lord Chenna Kēshava. During the festival the deity was

taken out and placed in the Ratha. And the devotees started pulling the rope of the chariot, but the chariot, despite their strenuous efforts did not move.

The priests realised their folly in ignoring the Svāmīji and begged him to go over to the temple. Shri VādirājaTīrtha came to the spot and recited the famous song "Bēga bāro...." * composed on the spot. Soon the chariot moved and every one felt relieved.

Shri Vādirāja Tīrtha's visit to Bēlūr is considered important also because of his meeting with a prominent Saint - Shri Bēlūra Vaikunṭhadāsa. It is said that when Shri VādirājaTīrtha met him, he saw the

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* Bēga bāro bēga bāro Nīlamēghavarṇa |
Bēga bāro bēga bāro vēlapurada chenna ||
Indirā-ramaṇa Gōvinda bēga bāro
Nandana kanda Mukunda bēga bāro 1
Ṛddha Samṛddha Aniruddha bēga bāro
haddanērida prasiddha bēga bāro 2
Ranga uttunga Narasinga bēga bāro
Kangaḷigeseva Shubhānga bēga bāro 3
Dhīra Udāra Gambhīra bēga bāro
Hārālankāra Raghuvīra bēga bāro 4
Ayya vijayya Sahāyya bēga bāro U-
dayadrivāsa Hayavadana bēga bāro 5

very Lord lying on his lap as a child! Shri VādirājaTīrtha himself has described the scene. This is a situation which only the 'Aparōkṣa-Jnānis' could visualise.

There are innumerable incidents about Svāmīji's compassion and broad mindedness towards the less-favoured and downtrodden humans, and also who are in difficulties. Once a poor Brahmin tormented by his creditors ran away from his family and grieved over his predicament. Svāmīji asked him to chant 'Shrī-Sūkta' with devotion and it is said that monetary help came to him soon. On another occasion the Svāmīji cured a leper of his disease by making him smear his body with the Mṛttikā sanctified by the Saint.

IDOL OF HAYAGRĪVA

A goldsmith wanted to make an idol of Lord Gaṇēsha with all sincerity of purpose, so that he could worship him daily. But when the goldsmith cast it in a mould it turned out to be that of Hayagrīva!

He again cast it into the mould

and again it was Hayagrīva! Once more did he try but with no avail. He then went to Shri VādirājaTīrtha. On seeing the beautiful idol of Lord Hayagrīva Svāmīji was simply elated. The goldsmith then offered the idol to Shri Vādirāja. It is being worshipped at Sōde Maṭha.

Besides that individual, he blessed the entire community of goldsmiths, who were not held in esteem by the then populace at large. Svāmīji in a way gave them Vaisṇava Dīkṣā. To this day the entire community of goldsmiths, also known as Suvaṛnakārs holds Hayagrīva as their family deity and Shri VādirājaTīrtha as their Parama-Guru. They continue to be disciples of Sōde Maṭha.

KANAKADĀSA

Kanakadāsa was a disciple of Shri Vyāsarāja Tīrtha and a companion to the Saint Purandaradāsa, Shri Vādirāja knew Kanakadāsa and his utmost devotion to Lord ShrīHari. However, he being a non-Brahmin, the orthodox people in Uḍupi denied Lord's Darshan and such other

favours to him. But when he visited Uḍupi, Shri VādirājaTīrtha ignored objections of orthodoxy and allowed him the Darshan of ShrīKṛṣṇa. He was given Tīrtha-Prasāda after the Pūja.

Here is an incident that would throw light on Kanakadāsa's devotion to Lord Kṛṣṇa. In the northern part of ShriKṛṣṇa Maṭha there is a kitchen where food is cooked for 'Naivēdya'. Water from the boiled rice (Ganji) was being poured through a drain. On the day of his arrival at Uḍupi Kanakadāsa collected this water in an empty coconut shell, mixed it with flour, and prepared a Roṭi (bread-like stuff) He then offered the same to Lord Kṛṣṇa.

At this time the cooks brought the rice and other culinary items for Naivēdya to Lord Kṛṣṇa. The Svāmīji, looking at it told the cooks "Oh. No! This is already offered to Shri Kṛṣṇa. Take this away and prepare soon, fresh rice." People around were astonished as to how could this happen. Svāmīji explained what Kanakadāsa did, albeit unwittingly. Since then, Roṭi is being prepared out of drained rice-water and offered to Lord Kṛṣṇa.

BHŪTARĀJARU

Nārāyaṇa Achārya of Nāraḷahaḷḷi was one of the ardent disciples of Svāmīji. Though wellversed in Shāstrās he had a suspicious nature. One day Shri Vādirāja Tīrtha was invited for Bhikṣā by none other than his mentor Shri Vyāsarāja Tīrtha. So he performed his morning rituals in a brief manner. On his return after Bhikṣā, Shri VādirājaTīrtha sought some solitude on a river bank to complete his daily rituals. But the suspicious Nārāyaṇāchārya followed him and hid himself behind a tree. On noticing him and his intention, Svāmīji cursed him that he would be a Brahma Rākṣasa. Soon Nārāyaṇāchārya realised his folly and sought his Guru's forgiveness. The Guru replied "Whenever you meet anyone, ask him the meaning of "आ का मा वै को न स्नात: ?" The moment someone answers correctly, you will be relieved of this wretched life."

So the Bhūta in Nārāyaṇāchārya went on asking, but not getting the answer, from anybody.

One day he accosted Shri Vādirāja Tīrtha himself to which Svāmīji replied :

रंडापुत्र, त्वम न स्नात:

It is believed that the months of Āṣāḍha, Kārtīka, Māgha and Vaishākha are important when the Sādhaka should go for an early sacred bath so that he gets salvation. Anyway Nārāyaṇāchārya was relieved of the curse and became a steadfast disciple of Svāmījī.

But he was no ordinary soul. He is said to be Bhāvi Rudrādēvaru and was named 'Bhūtarājaru' endowed with supernatural powers from his mentor.

Whenver Shri Vādirāja Tīrtha moved in a palanquin, two persons would bear it from behind, whereas Bhūtarāja would be in the front, but not seen by anyone. To the onlookers it appeared strange. One sorcerer conjured ghosts and made them bear his palanquin from both sides, but all the four bearers were invisible. This meant for him that he was superior to Shri Vādirāja Tīrtha! Once they came face to face. But seeing the awesome figure of Shri Bhūtarāja the ghosts vanished, throwing down the palanquin of the sorcerer!

True to his nomenclature, our Svāmīji was certainly victorious in any kind of religious argument. There are innumerable occasions to substantiate the same. For instance, a great Advaita Scholar by the name Shrīdana argued with Shri Vādirāja for several days and finally admitted defeat. He was so impressed by the Svāmīji's intellectual supremacy and his ability to convince the opponents in argument, that he became a staunch Vaiṣṇava and propagated Mādhva tenets.

ĀNANDABHAṬṬA'S VICTORY

Once when Shri Vādirāja Tīrtha was in his yātra in the South, a renowned scholar in Advaita sought an argument with our Svāmīji. He readily agreed. But the Advaitin did not turn up and gave another day of appointment. Shri Vādirāja went again to the spot and even then the Advaita Scholar did not turn up.

However, Shri Vādirāja Tīrtha had to go to Uḍupi for the Paryāya. But if he did so, he was likely to be alleged to have 'run away' being afraid of argument.

At this time one Shri Ānanda Bhaṭṭa (of Pānḍurangi family) had come for higher studies in Mādhva Shāstra. Svāmīji bade him to face the Advaitin and told him not to worry about the possible defeat. Svāmīji blessed him with Mantrākṣatā and then proceeded to Uḍupi.

And verily Ānanda Bhaṭṭa defeated the Scholar, obtained the 'Jayapatra' and presented it to the Svāmīji. The latter was simply pleased. He said :

"Oh, great among Scholars! you have won the adversary as per my bidding. You will soon be blessed with a son who will achieve something great."

The blessing came true and Ānanda Bhaṭṭa named his son 'Gururāja' in honour of Shri VādirājaGuru. And true to the prediction he later became the Pontiff of Uttarādimaṭha and achieved great heights in that sphere. (His Vṛndāvana is in Rāṇibennur and the subsequent Pontiffs have made it a point to visit Rāṇibennur and pay respects to him, remembering well

that he was born because of the blessings of Shri Vādirāja.*

SHRI VĀDIRĀJA IN SŌDE

Sōde is a small place in Uttara Kannada District. The Ruler was a follower of Vīrashaiva faith. His Guru, by the name 'Rambhā khēṭa', had earned a reputation that he would everyday go to Kailāsa, worship Shiva-Pārvati and return! People believed this phenomenon. He went a step ahead saying that Lord Shiva had instructed him to convert all Brahimns to Vīrashaivism. In this way Brahmins around Sōde were harassed.

Some of them met Shri VādirājaTīrtha and explained their predicament. Shri Vādirāja proceeded towards Sōde. Once he sat for meditation in the place, now called 'Tapōvana'.

During the same time, Sōde was

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* A similar situation occured in the case of Shri SatyaPramōdaTīrtha of Uttarādimaṭha. His mother did 'sēvā' infront of Vṛndāvana of Shri VādirājaTīrtha at Sōde and bore the son. Therefore, he was also named as Gururāja.

attacked by enemy forces. The Ruler Arasappa Nāyaka suffered heavy losses and took shelter in the dense forest, just near where Shri VādirājaTīrtha was sitting in meditation. Arasappa Nāyaka fell at his feet and sought refuge. At first the Svāmīji admonished him for the harsh treatment meeted out to Brahmins. The king profusely apologised. Svāmīji then gave him Mantrākṣatā and told him that he could now face the enemies and that he would be victorious with the blessings of Lord Hayagrīva, Yes! he did emerge victorious and then came to the Svāmīji.

He then told the king to arrange for the discussion with the latter's Guru. This Guru was also well-versed in the Shāstrās. And so the discussion between the two went on for a few days, at the end of which the Vīrashaiva Svāmi admitted defeat. From then on Arasappa Nāyaka became an ardent devotee and a humble disciple of Shri VādirājaTīrtha. He donated the land in Sōde where at present the Vṛndāvanam and other temples are situated. Also he gifted away a pearl throne and umbrella, and the crown etc. These are still preserved

in the Maṭha.* More importantly, he presented a bell with the insignia of Nandi which to this day is being used. (Normally such bells for Pūjā bear on the top, the insignia of Shri Hanumān)

There is also a stone inscription describing the donations from the Sōde King. Also he arranged for the construction of a temple for Lord Trivikrama. This idol was said to be worshipped by Shri Madhvāchārya and was brought from Badari to Sōde by none other than Bhūtarāja, along with its chariot. An idol of Shri Ramādēvi was also installed near that of Lord Trivikrama. The installing ceremony took place on the Paurṇimā of Vaishākha in Chitrabhānu Saṁvatsara (corresponding to the year 1582 A.D.) In the meanwhile some more temples sprang up around.

From then on Shri VādirājaTīrtha

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* There is a Kīrtana "Vādirājara Kūḍa Vādavyātako" meaning, 'why argue with Shri Vādirāja' composed by a Vīrashaiva, by the name 'Bāḷehaḷḷi Rudrākṣi Oḍeya'. Is it likely that he, also a svāmi - was a contemporary of Shri Vādirāja?

more or less settled in Sōde. He had chosen his successor naming him as Shri VēdavēdyaTīrtha. In the meantime, the Paryāya Pūja time was nearing (1596 & 1597). By then he was 117 years old! Shri VēdavēdyaTīrtha was also getting old and felt that he may not get a chance of Shri Kṛṣṇa Pūja. Shri VādirajaTīrtha decided to send him to Uḍupi for the purpose, whereas he would undertake the Paryāya at Sōde itself.

To sum up, Shri VādirājaTīrtha vanquished several opponents of Dvaita philosophy and converted many a community to Vaiṣṇavism. He undertook several socio-religious reforms. And he was a great solace to those who needed succour; without any discrimination. He attributed all this to the grace of ShriHari.

By now his service to the glory of the Lord and the upliftment of humanity had extended over a century. He could have certainly warded off any illness or old age. An instance is told that he once had fever while performing the Pūjā but in order not to get disturbed at the time of Pūjā, he transferred the fever to his Daṇḍa. And it

was said to be shivering! After the Pūjā, he retrieved back the fever. Such a thing is not impossible to those who have acquired Yōga Siddhi, Be that as it may, Svāmīji knew well the dictum - Jātasya Maraṇam Dhruvam, and thought that he should now retire from this world.

He went to Uḍupi for the last glimpse of Lord ShriKṛṣṇa. After his return, he told the Sōde ruler to construct five Vṛndāvanās, four small ones at the corners and a bigger one in the middle. These four contain images of Lords Brahma, Viṣnu, Rudra & Mukhyaprāṇa. As for the main Vṛndāvan, in the front we find Lord Hayagrīva and Shri Vādirāja below. And on the other three sides there are the images of Shri Rāma, Shri Kṛṣṇa and Shri Vēdavyāsa.

The month of Phālguṇa of Samvat 1522 approached. That was the time for the annual festival of Lord Trivikrama & Ramādevi, starting from Navami upto Pourṇimā. Shri Vādirāja Tīrtha celebrated the occasion with utmost devotion and splendour. Soon after, he retired into

seclusion. On the third day Svāmīji finished his ablutions and Pūja and told the disciples that he would soon enter the middle Vṛndāvan and as soon as the Japamālā slips from his hand they should close the Vṛndāvan fully. So he is one of the few Svāmījis to enter Vṛndāvan while alive.* All those present were tinged with grief. Shri Vādirāja Yati's relics namely, 'Kāvi Vastra' and Pādukas are still preserved in the Maṭha.

SVAPNA-VṚNDĀVANĀKHYĀNA

The Successor Shri VēdavēdyaTīrtha lived for twelve years. He was succeeded by Shri VēdanidhiTīrtha. During his time a Dhwaja-sthambha (a tall stone pillar) was constructed and was to be erected infront of Shri Trivikrama Temple. But to lift it up was a big problem. Shri Vēdanidhi Tīrtha got the image of 'Hamsavāhana Shri Vādirāja' carved out on its side. It was then so easy to lift up the pillar and erect the same.

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* Shri Raghavendra Swamiji also did likewise.

During the days of Shri Vādirāja, there was a devotee by the name Lakshmipati. He was extremely anxious to know the innate greatness of his Guruji. Even during later years, he went on nourishing that idea. So Shri Vādirāja would for some days appear in his dream and recite Shlōkās concerning his Avatāra etc. The next day Lakshmipati would reproduce the same to Shri Vēdanidhi Tīrtha and the Svāmīji got it transcripted into Sanskrit through one Shri Rāmachandra Āchār. This is known as the famous 'Svapna-Vṛndāvana Ākhyānam'. There is also 'Aṇu-Vṛṇdāvanākhyānam' which contains the gist of the same.

The substance of this classic work is that Shri Vādirāja Tīrtha is identified as an incarnation of Lātavya, holding the third position in the heirarchy of Ṛju-Gaṇa Dēvatās. The first two are Brahma and Vāyu, which means that his next incarnation would be Vāyudēvaru. That is why Shri VādirājaTīrtha has another popular nomenclature known as 'Bhāvi Samīra.'

THE SŌDE KṢĒTRA

Before we enter the main Sanctum Sanctorum, there is a lake called 'Hayagrīva Samudra'. Adjacent to it is a huge Ashvattha tree. When we move further, we find the temple of Lord Trivikrama and Ramādevi, along with a Dhvajastambha.

A little down, is the sanctum sanctorum of our Svāmīji. But before entering it, there is the holy abode of Shri Bhūtarāja, the guardian angel of whom the devotees first seek grace, and then proceed.

As said earlier, there is the spacious Pancha Vṛndāvan facing which is the idol of Lord Vēdavyāsa. (It cannot be seen by onlookers). Also the Vṛndāvanam of Shri VēdavēdyaTīrtha is situated just adjacent to the Panchavṛndāvanam site.

When we come out of the Vṛndāvanam site, there is the famous Dhavala Gangā pond. Around the same, one can find the following mini-temples etc. They are listed here. (From left side to the right) :

a) Chandramouḷīshvara (i.e. Shiva)
b) Vīnāpāṇi Hanumanta (a rare idol)

c) Vāyudēva d) Anantēshavara e) Gopāla Kṛṣṇa f) Subrahmaṇya g) Anantāsana and the Vṛndāvanās of some successive Pontiffs of Sōde Maṭha. Nearby there is Nāgabana - where idols of serpant incarnation are erected under an Ashvatha Vṛkṣa. All in all, the place is simply idyllic and inspires one towards devotion to Shrī Hari and Shri Vādirāja Guru.

EPILOGUE

The first point to note is that 'Shri Vādirāja Tīrtha's name has come to occupy a place of spotaneous affetion, respect and spiritual veneration in the hearts of all Mādhvās. This is because he is very much 'present' in the Vṛndāvana at Sōde and has been fulfilling the aspirations of ardent devotees. In fact, he and Shri Rāghavēndra Guru are like two eyes for devotees, albeit their religious traditions.

Shri VādirājaTīrtha's was a manysided personality. He was a sound scholar, a successful organiser, a gifted religious poet, both in Sanskrit and Kannada (also, in Tulu language), and a remarkable orator. He wielded great

spiritual powers and had many miracles performed. More importantly he had Bhūtarāja under his control, a unique phenomenon not to be found elsewhere.

Another trait of his is his love for nature. He would be almost one with rivers, hills, trees etc. Reason? It was because he felt that they are all God's creation and He is there in everything in this world. It is this devotional feeling that caused him to climb the Tirupati Hillock on his knees!

WORKS BY SHRI VĀDIRĀJA TĪRTHA

Sanskrit

As said earlier, Shri Vādirāja was a profound scholar and had a flair for poetical musing. (Quite a number of his works are missing and not available.) Some of the important ones may be mentioned here;

a) About twelve orginal works in Sanskrit on Dvaita Philosophy. Of these 'Yuktimallikā' is considered as his 'Magnum Opus'. (For a brief sketch of this work, vide Appendix I) Another famous work is his 'NyāyāRatnāvaḷi' - It is a refutation of Māyāvāda, propounded by

Shri Shankarāchārya. This work has been rendered into English, with comments, by one Prof. Stafford Betty. (Phordham Univ.)

Next in importance are his commentaries. Notable among them are : Commentaries on Shri Jayatīrtha's Nyāya Sudhā, Shri Madhvāchārya's Tantrasāra; and also Vishṇusahasranāma Vyākhyā.

Apart from these philosphic works there are two mythologial epcis. We have already mentioned 'Rukmiṇīsha Vijaya'. To this should be added 'Sarasa Bhārati Vilāsa'.* Both Alankārās and Shlēṣarthas (double meanings) abound in.

But the one which is more popular and easy to understand is his 'Tīrtha Prabandha'. As indicated earlier, Shri Vādirāja travelled quite a lot and visited several holy places. In Tīrtha Prabandha, he took the opportunity of praising the Lord, with imaginative similies and witty remarks.

(For more details, vide Appendix II)

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* This has been translated into English by Shri S. K. Achar. (Udupi, 1999)

The next category is that of STOTRAS. And what a variety! Probably no one has composed so many Stotras in Sanskrit, and in such lilting tunes, (because of the Anuprāsa / alliteration). That is why some of them are sung daily in orthodox families. As a specimen we reproduce one which is on Udupi ShriKṛṣṇa. (Vide Apendix III)

KANNADA COMPOSITIONS

With regard to Kannada compositions, Dr. T. N. Nāgaratna of Mysore University has brought out two collections. One contains mainly Kīrtanas. The second volume holds his longer poems. They are rich, both in their devotional content. and their musical quality. These compositions are a great contribution to Haridāsa literature in Kannada. The main themes contained in these are :

a) Songs in praise of Lords Hayagrīva, BālaKṛṣṇa, Venkaṭēsha, Ranganātha and Trivikrama.

b) Supremacy of Shrī Hari over other Dēvatās.

c) Dashāvatāra of ShriHari.

d) Avatāra Traya (Shri Hanuma, Bhīma and Madhva)

e) Songs embodying Dvaita Philosophy.

f) Qualities Required in a Devotee; and

g) Worldly Advice.

All the above are composed under the nom-de-plume **'Hayavadana'**.

LONGER POEMS

a) **Lakshmī-Shōbhāna** - Deals with the marriage of LakṣmīDēvi with ShriHari. (This was composed when a bridegroom in a marriage ceremony died of snakebite. It was recited by the Svāmīji, and it is said that the bridegroom got up as if from sleep.) The Shōbhāna is sung by womenfolk - old or young seeking long life and prosperity.*

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* In 1997, Rājahamsa Pratishṭhāna organised a recitation 'mela' of women, completing thereby, one laksh recitations of this song. Thus it is extremely popular.

b) Vaikunṭha Varṇane

This work contains about 400 verses in four Sandhis, namely Mōkṣa, Laya, Sṛṣṭi and Sthiti Sandhis. In the first Sandhi itself 'Vaikunṭha Lōka' is described. As for Mōkṣa it is of four types : Sāyujya, Sālōkya, Sāmīpya & Sārūpya.

TUḶU COMPOSITIONS

Shri Vādirāja had a great compassion for the downtrodden Tuḷuvās and wanted them to lead a devotional pious life. Perhaps this prompted him to compose 'Pāḍ dana's - a type of folksongs in Tuḷu language.

APPENDIX - I

YUKTIMALLIKĀ

The Yukti-Mallikā - a monumental work of Shri Vādirāja is written in defence of Dvaita System.

It comprises five chapters, namely, GUṆA-Saurabha, SHUDDHI - Saurabha,

BHĒDA - Saurabha, VISHVA Saurabha and PHALA - Saurabha.

Guṇa-Saurabha : This first Sandhi begins with the salutation to Lord Hayagrīva. The main theme aims at refuting the 'Nirguṇa' concept of Advaita. The 'Nirguṇa Shruti' occuring in the Shvētāsvatarōpaniṣat has been critically examined and it is proved that this Shruti does not negate the innumerable and meritorious attributes of Shrī Hari. However it negates only the material qualities namely Satva, Rajas and Tamas. To substantiate this stand, Shrī Vādirāja has profusely given evidences from Itihāsa and Puraṇās. Further, while discussing the concept Visheṣa, the inherent and unlimited power of the Lord has been well established.

The second chapter **Shuddhi Saurabha** deals with the 'Ajnāna' concept of the Advaitins. Here it is shown that it cannot be considered as philosophic, because it is not reality (Tathya). After all the main object of philosophy is to make an enquiry into reality. According to Shri Vādirāja, this speaks of the absolute purity

of the Lord. Vādirāja profusely quotes passages from Bhāgavata, Bhagavadgīta and other sources.

Bhēda Saurabha - This chapter is the very essence of Yukti-mallikā. The Pancha-Bhēda, i.e. Difference between God and Soul (Jiva), God and matter; difference among souls and among the matter; and finally, difference between the matter and the soul. It is shown that this Bhēda can be established by the three means of knowledge, namely Pratyakṣa, Anumāna and Āgama. Shri Vādirāja declares that the idea of identity is contrary not only to valid perception and scriptures, but also to reason.

Vishva Saurabha - According to Advaitins this world (Vishva) is not real. In this chapter it is shown that neither preception nor inference (Yukti) nor even scriptures sanction the falsity of the world. It is also explained that the Lord cannot create a false world. And the creation of such a wonderful world establishes the over-lordship, sole-creatorship and omniscience of the Lord.

Phala Saurabha: As the title indicates it deals with Mōkṣa. The nature of Mōkṣa and the means thereof for attainment has been explained. Of the means namely Shravaṇa, Manana and Dhyāna, it is the last one which is the direct means for God vision (Aparōkṣa). Ultimately it is the God's grace alone that helps in attaining Mōkṣa.

Vādirāja's contribution in Yukti-Maillikā can be veiwed from two angles : Contribtuion to Indian Philosophy in general and to Dvaita system in particular. And it is praiseworthy to know how best Yukti (reason) has been employed by Shri Vādirāja. And Yukivāda here is supported by befitting and apt analogies. Shri Vādirāja's skill in introducing first the PūrvaPakṣa, its examination and further its refutation is unique.

(Gist of the article by Dr. Gururāja Nippāṇi)

P.S. - Several scholars have written commentaries, on this work. The recent one is by the aforesaid Shri Satyapramōda Tīrtha, when he was spending one of his 'Chāturmāsa' at Sōda.

APPENDIX - II

A Note on TĪRTHA PRABANDHA

As hinted earlier Shri Vādirāja toured India thrice - especially North, South and West. It is indicative of his basic instinct for interaction with various people (Jana Samparka) - a trait not generally found in erstwhile Pontiffs. There are many instances of his going to smaller and remote places whenever called upon. Another urge in doing so was to convert people towards devotion to God, more specifically ShrīHari.

The outcome of these trends is this travelogue - 'Tīrtha Prabandha' composed around A.D. 1580s. This is the first travelogue in Sanskrit.

The work contains 235 shlōkās and divided into four 'Directions' Pūrva, Daksiṇa, Pashchima and Uttara. We find therein several pilgrim centres and their deities and also the adjacent rivers. Be it noted that he has described only those places which he has personally visited. Obviously Dakṣiṇa Kannaḍa has more representation, with its rivers, like Nētrāvati and Kumāradhāra and holy

places such as Subrahmanya, Kollūru, Krōda and Uḍupi.

The description then moves in upward direction covering Gōkarṇa and Panḍharāpura. In the North, he did visit Mathurā of Shrī Kṛṣṇa and Ayōdhya of Shri Rāma. The big rivers in the north and the Trivēni Sangama have also been vividly described.

Coming to the South, Shrīrangam with its deity Ranganātha has precedence over others.

What impresses one is that he has great respect for Lord Shiva. He has thus visited Shaiva temples like Shrīshaila, Kanchi etc. His Kīrtana in Kannada, namely 'Dhavaḷa Gangēya Gangādhara Mahalinga' is quite populār. But a word of caution : This Rudradēvaru is like our Guru who would take us to the Supreme Lord Shrī Hari! So Shiva is neither equal nor superior to ShrīHari.

An important feature of this work is that, almost all verses are imaginative expressions, giving at times, the impression that it is more poetic than a religious one.

One example may be given. In Krōḍa, there is the Shankara-Nārāyaṇa temple where both Shankara and Nārāyana are represented in the Linga form. By this, one should not conclude that both deities are the same. While warning against this assumption, Shri Vādirāja gives some reasons for that. And he says : "One is 'Umēsha' (husband of Umā) and the other is Ramēsha' (husband of Ramā). How can there be two different wives!"

APPENDIX - III

UḌUPI SHRI KṚṢṆĀṢṬAKA

(Ānanda Bhairavi - Mishra Chhāpu)

Pālayāchyuta Pālayājita Pālayā
Kamalālaya.
Līlayādhṛta Bhūdaāmburu Hōdara
Svajanōdara | |

Madhvamānasa Padma Bhānu
Samamsmara Pratimamsmara.
Snigdha Nirmala Shītakāntila
Sanmukham Karuṇōnmukham.

Hṛdyakambu saMānakandhara
Makṣayam Duritakṣayam.
Snigdha Samstuta Raupyapiṭha krtālayam
Hari-mālayam ||1||

Angadādi SushōbhaPāṇi Yugēna
Samstubhi Taivasam.
Tungamālya Maṇindrahāra Sarōjāsam
Khalanirasam.
Mangalaprada manthadāma virājitam
Bhajitājitam.
Tam GṛṇiVara Raupya Piṭhā kṛtālayam
Harimālayam ||2||
Pīnaramya Tanūdaram Bhaja Hē manah
Shubha Hē Manah.
Svānubhāva Nidarshanāya
Dishantamarthi Sushantamam.
Ānatōsmi Nijārjunapriya Sādhakam
Khala Bādhakam.
Hinatojjhita Raupya Pīṭha Kṛtālayam
Harimālayam ||3||

Hemakinkiṇi Mālika Rasananchitam
Tama Vanchitā.
Ratnakānchana Vastra Chitrakaṭim
GhanaprabhayāGhanam.

Kamranāgakarōpamorumanāmayam
Shubha Dhīmayam.
Naumyaham vara Raupya Pīṭha
kṛtālayam Harimālayam ||4||

VṛttaJānu Manōjnya Janghama Mōhadam
Para Mōhadam.
Ratna Kalpana KhatviṣāMṛta
Mṛttamastati- muttamam.
Pratyaham Rachitārchanam Ramayāsvayā
GatayāSvayam.
Chitta Chintaya Raupya Pīṭha Kṛtālayam
Harimālayam ||5||
Chārupāda Sarōja Yugma Ruchāsmaroch-
chaya Chāmarō.
Dāra-Mūrdhaja Bhāra manḍala Ranjakam
Kali Bhanjakam.
Vīratōchita-Bhūṣaṇam Vara-Nūpuram
Svata Nūpuram.
Dhārayātmani Raupya Pīṭha Kṛtālayam
Harimālayam ||6||

Shuṣkavādi Manōstidūrata RagāMōtsava
Dāgamam.
Satkavīndra Vacho Vilāsa Mahōdayam
Mahitōdayam.

Lakṣayāmi Yatishvaraihkṛtapūjanam
GuṇaBhājanam.
Dhikṛtōpama Raupyapīṭha Kṛtālayam
Harimālayam ||7||

NāradaPriyaMāvishāmburuhekṣanam
Nijalakṣaṇam.
Tārakopamachāru DipaChayāntare Gata
Chintare.
DhiraMānasa Pūrṇachandra
Samānamachyuta Mānama
Dvārakōpama Raupyapiṭha krtālayam
Harimālayam ||8||
RaupyaPīṭha kṛtālayasya Harēh Priyam
Duritapriyam.
Tatpadārchaka Vādirājā Yatiritam Guṇa-
pūritam.
Gopyamaṣṭakamethaduchhamude Mamā
Stviha Nirmama.
Prāpya Saukhya Phalāya Tatra
Sukomalam Hṛta Dhīmalam ||9||

Note : This Stotra is specially reproduced so that one can recite every day. Its lilting alliteration is simply pleasing to the ear.

GLOSSARY

Advaita	Monism, propounded by Shri Shankarāchārya
Anuprāsa	Alliteration in prosody, where certain letters are repeated intermittently.
Aparōkṣa	God vision
Ārādhanā	Annual celebration of Pontiffs.
Aṣṭaka	An eight-verse composition
Ashvattha	A holy fig tree [Ficus Religiosa Li]
Bhikṣā	Offerings to Pontiffs
Bhāvi Samīra	Future incarnation of Vāyudēva
Chāturmāsa	Four months in a year during which, Pontiffs are supposed to remain in one place. In actual practice it is now reduced to 6-8 weeks.
Darshan	Physical viewing of God or Saint
Jayapatra	When two religious Scholars argue and if one fails to respond satisfactorily, he is required to admit his defeat in writing.
Kāvi-vastra	Saffron cloth worn by Svāmījis.

Kīrtana	A kind of devotional composition, set to music.
Mantrākṣata	Sanctified rice-grain.
Maṭha	A sanctuary of a deseased Svamiji. It is used also in the sense of temples. (e.g. Krsna Matha)
Mēlā	Congregation; sometimes for religious purposes.
Mṛttikā	Sanctified clay.
Naivēdya	Food offering to God or Svamijis
Pādukā	Footwear, made of wood - used by Svamijis
Sādhaka	Seeker of God's grace.
Sēvā	Ablutions etc. seeking God's or Svajiji's favour.
Tīrtha	Sanctified holy water
Trikālajnāni	One who can perceive the past, present and the future.
Upanayanam	Thread ceremony
Vṛndāvana	Sacred burial site of Sanyāsin.
Yogasiddhi	Supernatural powers achieved through Yoga.
Yuga	Four Yugas : Krta, Treta, Dvapara and Kaliyuga. Yuga in general means period.

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